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Of the sources printed, the *True Relation* is the longest and most important, although the editors feel that *Grosvenor's Diary* "is their most valuable contribution to the source material of this period." The *True Relation* has long been known and has been several times printed; the problems in connection with it arise from the many manuscript versions which the editors have found—no less than forty-eight, each different from one another and from the printed versions. The editors had to grapple with a real problem of criticism here, and they seem to have arrived at a sound solution. The *True Relation* is made up of two kinds of material: the weekly or monthly news-letters, and "separates"—i. e., single speeches which were sometimes given out (against the rules of parliament) by the speakers themselves, but which were more often "gathered by ignorant, careless and often unscrupulous scribes in roundabout ways and hastily put together for immediate circulation." The *True Relation*, therefore, is not to be taken as final and absolute authority, even though its accuracy is as great, in the eyes of Professors Notestein and Relf, as that of the semi-official *Commons Journals*. The editors have made their main task the collating of the various versions of the *True Relation* and the reconstructing of the day-to-day account from the fuller and the seemingly more accurate texts. Their version of the *True Relation*, therefore, is unlike any other, either in print or manuscript, but by the use of the full footnotes and of the critical appendix all variations may be traced. The other sources present no such editorial problems, except the authorship of the *March Second Account*, of which there are two manuscripts.

The reviewer is not qualified to answer the question whether or not the material here presented will modify our former conclusions in regard to the character and work of the last parliament of Charles I before the "eleven years of arbitrary rule." He is happy to note that the old story of the spectacular close of this parliament has not gone the way of Pocahontas and John Smith. What cannot fail to impress him is the unusually careful and sincere work of the editors; their critical work is excellent both in matter and in form. It is to be hoped not only that the future volumes promised by Mr. Notestein and Miss Relf may soon appear but that their example may be followed by others. It is not the Stuart period alone for which the *Parliamentary History* and the *Debates of Parliament* are inadequate.

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ARTHUR H. BASYE.

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THE AMERICAN PHILOSOPHY OF GOVERNMENT. By ALPHEUS HENRY SNOW.  
New York: G. P. Putnam's Sons. 1921. Pp. iii, 485.

This collection of nineteen essays by the late Alpheus H. Snow comprises a series of papers written in the years from 1906 to 1919 and deals chiefly with two general topics, the underlying philosophy of the government of the United States and the problem of association of nations in some form of international organization. The essay entitled "A League of Nations

according to the American Idea" serves in a way to bind these two general subjects together.

The author's understanding of the American philosophy of government revolves around the notion of fundamental rights, equivalent to the natural rights of an earlier school of political theorists, and recognized but not established in the Declaration of Independence and the Fifth and Fourteenth amendments to the United States Constitution guaranteeing to the individual the enjoyment of life, liberty and the pursuit of happiness, and to a certain degree, property. The source of this fundamental law, whose existence cannot be proved but must be accepted as self-evident truth (page 23), is human society itself as an organized unitary community.

An analogous metaphysical creation is the natural Law of Connection and Union of Free States, likewise recognized in the Declaration of Independence and the Territory clause of the federal Constitution. The relation of the Philippine Islands to the United States is thereby deduced, "the present American Union would be the supreme judiciary head, with power to finally determine the questions arising out of the relationship, not by edict founded on will and force, but by decision \* \* \* applying \* \* \* the principles of the Law of Connections and Unions" (page 64). Thus the Philippines bow not to the power of America but to the Law of Connection, which is a part of the Law of Nature, a distinction which would perhaps appeal more to a New England conscience than to native intelligence.

The essays dealing with international subjects other than the League of Nations exhibit much historical research and appear to be the most useful parts of the collection. Three essays dealing most directly with international organization reveal an interesting chronological development. In the essay entitled International Law and Political Science, published in 1913, the author approves the idea of an international organization endowed with the right of armed intervention; in 1917 (International Legislation and Administration) the use of physical force seemed equivalent to international autocracy, and reliance was therefore to be placed on the compulsive power of conciliation; in 1919 the League of Nations is denounced as incompatible with the American Philosophy of Government (The League of Nations according to the American Idea). Mr. Snow allied himself with that wing of the Republican party which interpreted the league to involve a diminution of the sovereignty of the United States, the establishment of a superstate, and the partial submergence of the United States therein (page 157).

The book is marred by the provincialism of the author, to whom the Declaration of Independence and the American system of government seem to furnish the final political types for the whole world. Thus we read: "Our system is therefore just, scientific and practical. It is more just, more scientific and more practical than any other system \* \* \*" (page 193); "The American Idea is the highest standard possible" (page 163); "when all the states have adopted written constitutions according to the American

Idea \* \* \* a League of Nations \* \* \* might be possible" (page 170); "The ruling classes still deride the American Idea or parody it in terms of the French Declaration of the Rights of Man" (page 165).

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LEONARD D. WHITE.

OCCASIONAL PAPERS AND ADDRESSES OF AN AMERICAN LAWYER. By Henry W. Taft. New York: The Macmillan Co. 1920. Pp. xxvi, 331.

Mr. Taft's book is made up of a collection of papers and addresses dealing with questions at the time of more or less public interest. They naturally classify themselves as those having a peculiar interest for lawyers because they deal with matters having a definite relation to their profession, such as are of a political nature, and a few of a more general character. Papers of the first class plead for high ideals for those who make and those who are engaged in the administration of the law and give evidence of having emanated from one earnestly interested in the maintenance of those ideals. Those of the second class show their author to be a citizen first and of the first rank—one interested in the welfare of the state and devoted to its service. A "patriot" we would have called him a decade ago, and meant to praise, before "dying for one's country" had begun to fade in the light of that larger phrase, "sacrifice for the world." It must be said that the matter is not peculiarly original, nor is much of it such as to give promise of permanently commanding, in a large way, public interest.

The author tells us in his preface that he is led to the publication of this book by reason of having encountered difficulties "in collecting addresses of my father delivered three-quarters of a century ago." Somebody, in what would seem to have some ear-marks of a lucid interval, said something to the effect that there are two reasons only which justify one in writing a book: assuming the matter he would say is what the world ought to know, it should be true either that it has not been said or that the author can say it better than any other has said it. We fancy this was Carlyle somewhere in his "Sartor Resartus." Our copy has been loaned (we thought it was a loan at the time) to one of those pathological friends who suffer from amnesia, or we would verify this—if we could. Is it possible that our psuedo (if so it should turn out) Carlyle is too narrow in his limitations? For what would he have us use our bookstacks?

V. H. LANE.

THE PROCEEDINGS OF THE HAGUE PEACE CONFERENCES. Translation of the Official Texts. Carnegie Endowment for International Peace. New York: Oxford University Press. 1920-21. The Conference of 1899. Pp. xxi, 883. The Conference of 1907. Three volumes; pp. xv, 703; lxxxix, 1086; xci, 1162. Index Volume. Pp. viii, 272.

There has been a great deal of loose talking and writing about the International Peace Conferences held at The Hague in 1899 and 1907. We have heard extravagant praise and excessive censure. On the one hand, it has